The Women's
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## Our Work Among the French at McDonald, Pa.

BY MRS. ADELE GARROU.

IT gives me a real pleasure to make the acquaintance of the women of our Church through the columns of The Women's Missionary Magazine. With your permission, I shall have to ask Mr. Garrou's help in order to make myself understood in the English language. When it is a question of speaking or writing in English I must consider my husband not only as my better half, but as the whole thing. I hope, though, to be able very soon to write without the assistance even of a complaisant husband. It is not quite a year yet since I left my native country, the Waldensian Valleys of Piedmont, to come to McDonald. I suppose it is not necessary to tell you where McDonald is located. It is eighteen miles west of Pittsburg on the Panhandle road. It is a very peculiar place, not for its location, or for the kind of occupation that people have, for it looks like the other towns in Western Pennsylvania and the kind of industry prevailing is coal mining, but it is peculiar for its population —almost one half is represented by foreigners speaking the French language. One can hear here as much French as English spoken, in the streets, in the stores, in the banks and especially in the mines.

When I first arrived here, it looked as if I had not moved from my home, every where I went, I heard my own language. That explains, perhaps, the fact that I never was home sick. At any rate, I had made up my mind that I was not going to be home sick, because I always thought that people who were affected with that disease would have done better to think about it before they left home.

When I was married to Mr. Garrou, we had intended to work for the Master in South Italy; but the Lord directed things otherwise. Mr. Garrou, who had been pastor of the French Mission four years and a half, seemed to be loved by his flock, and love always understands how to eliminate the difficulties which appear in its way.

When Mr. Garrou had decided to leave the McDonald French Mission, he had done so thinking that he could do more for the Master in Italy than here. The congregation and the members of Monongahela Presbytery insisted so much that the Board of Home Missions of the Waldensian church decided that they could not refuse to do a favor to the U. P. church of America, who has always been kind and generous every time that [illegible] representatives from Italy have ap-

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sented the cause of our Mission in the Italian peninsula.

I am very glad that we were persuaded to come to McDonald, otherwise I would probably never have known America and the French Mission.

We were received with a great deal of love at our arrival in this town. The very first evening that my husband was again with his flock, after an absence of four months, as soon as the meeting was over a young man representing the congregation, read a beautiful address of welcome, and as a token of real affection for the pastor's family, he presented us with a receipt entitling us to select $70.00 worth of furniture for our future home. As soon as he had concluded a little girl came forward carrying a great bouquet of roses and carnations. These were presented to me with the wish that I would find many flowers in the field in which the Lord had sent me to work.

Several other receptions were tendered us by churches and societies. I feel really that the Lord is faithful and that he keeps His part of the agreement when He tells us: "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children,or lands for my name's sake, shall receive a hundredfold and shall inherit everlasting life."

I have left everything in the old country, but before even I came here the Lord had already prepared a new country, new friends, new duties, new blessings, a home, a family, and gave us a little girl, who would be sufficient by herself to repay me for all I left behind in the Valleys of Piedmont.

The French Mission of McDonald is the only one of its kind within the bounds of the U. P. church. It was started more that twenty five years ago by Dr. Irons, pastor of the 1st U. P. church of McDonald. As he was not able to speak French, he had to be satisfied to receive in his congregation a few christians who had come to this country from Belgium. He had to confine his work to the pastoral care of those who already had accepted the Lord as their Saviour in Belgium. As there were hundreds of French speaking people in McDonald and surroundings, who did not belong to any church, Dr. Irons secured in 1896 the services of Rev. E. Lhemreaux, who did a good work in McDonald for six years and then left for Porto Rico, as a missionary for the Presbyterian church.

When Rev. Mr. Garrou came, in June 1903, he found several very consecrated members in this French congregation; but they were working under several great disadvantages. Not having any church of their own, they had to worship in the 1st U. P. church at 3 o'clock p. m., and in the evening they met from house to house. It is quite evident that house to house meetings are not made to draw the crowds from the world. People who were never brought in contact with the gospel, and who are very much prejudiced against the Protestant churches, will not easily be led to attend a meeting of an entirely new faith in a private house! It is too private for a stranger to go in. He feels more free to do so in a church.

It was a splendid idea which brought Mr. Garrou and his congregation to build a church. It was a bold idea too, for such a handful of people to start such a great undertaking without a pledge for help from any church board, or any private individual. They had faith in the power of the Almighty to help them to pay for the house of worship. And now we have the pleasure to see the debt getting smaller every year, while the number of members is increasing at every communion we hold.

Since we are in the new house of worship, Feb. 1905, we have received 51 new members, a good many of them from the Catholic faith. All the adults are baptized. We have now over 130 members. Of these, 65 have been received by Mr. Garrou in less than 6 years.

That, together with a few children who stay to the services, and a good number of adherents makes a nice congregation of 175 or 200 people on the Sabbath morning and pretty nearly that many in the evening. I have never seen a better attendance compared to the number of members, than in McDonald. I give you an example to prove my assertion.

During the second week of February we had some special services preparatory to the Lord's Supper, with Rev. A. Billsur from Tarentum to help us. We began the week with 75 people present and we finished with 106, although the weather was getting worse every night. And the Sabbath following, Feb. 14th, we had the pleasure to admit to the Communion 9 men members, several raised in the Catholic church.

The most interesting part of the work is the Sabbath school. You can have an idea of its size from the picture of our last picnic. (See frontispiece.) You can see what intelligent and bright faces our children have. Do you doubt that they can be some day, good American men and women, and, best of all, good christians, redeemed by the blood of Jesus?

Our Sabbath school is our pride. We see in it a great harvest of souls which are educated for Christ and His church. A good many American churches might be glad to have a Sabbath school like ours. There are 120 children on the roll, with an average of 104 present every Sabbath. The pastor teaches the bible class. He has from 18 to 20 persons in the class every Lord's day, their ages varying from 20 to 75 years. I used to teach a most beautiful class of girls, 16 in number. They were very much interested in the study of the bible. I had to give up my work when the Lord gave us our dear baby, Alba Lina, who is growing very fast and whom I hope will take her mother's place in the future; but the pupils will change several times before that day comes.

Since I cannot teach my class any more, I try to do something else for the Lord. Ever Saturday afternoon I gather all the children who want to come and I practice with them some of the songs they sing at church. I see a great improvement in the singing since I started that exercise. Having been a teacher for 12 years in the Waldensian Valley I feel like doing some teaching yet, even if I have very little time left for it.

A beautiful and comfortable parsonage was built for us last summer. Dr. Irons was appointed treasurer for the new building and he has done well. There is still a little debt on it, but we hope that the Lord will inspire some good friends to help us. The finances of the church have been in very bad condition this year. Our men, who are miners for the most part, have been idle half of the time. We never let the financial difficulties interfere with our work, but it is always sad to see people unable to help themselves when they have a great desire to do so.

I have tried to give you a good account of our work. I don't know if I have succeeded. I hope this will bring some new friend to work among foreigners in our country and rejoice, those who already are working to give Christ to the millions whom the Lord is sending to to our shores.

# "The Mountaineers---Who Are They?"

MRS. J. L. McCLANAHAN.

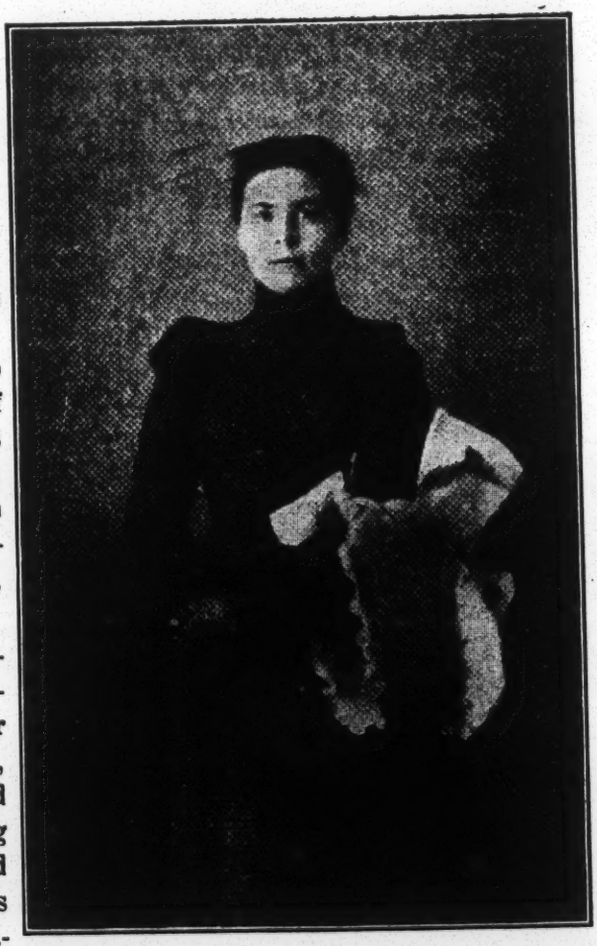
IN the southwestern part of the Appalachain mountain system, extending from Virginia to Alabama, there is a section, the greater portion of which has but recently attracted much attention in the commercial and social development of our country. This region is, in its greatest length, about 500 miles and greatest width 250 miles, making an area of some 101,800 square miles. Much of this is covered with dense forests, while the mountains contain vast deposits of limestone, marble, coal, iron, copper and other minerals.

Taken as a whole the population of this region is large, but compared to its size small. The census of 1900 shows these 226 counties to contain 3,921,555 people.

The inhabitants may be divided into three classes. The first is composed of those who occupy the fertile valleys and plateaus and have established centers of trade and commerce which have developed the cities of Chattanooga, Knoxville, Johnson City, Bristol, etc.

These mountaineers or valley dwellers, have to deal with the ordinary problems of any community in our country. They enjoy the best religious, educational and social advantages and have done their share in contributing missionaries, ministers, educators and men of political influence. The first class embraces the great bulk of the population of this region.

Away from these centers we find two other classes more affected by the surrounding mountains than those of the first who only live within sight of the mountains. In one of these we place those who from choice or circumstances are content to live on a mountainous, stony farm. They do not care for modern methods; just so the farm yields them a living supplemented by their guns. They do their own horse shoeing, carpentering, shoe making and often weave home-spun. They are most hospitable and thoroughly enjoy their guests, are shrewd to the last degree, can be helped in many ways, but must be approached as equal. The third class is the comparative few of whom not so much good can be said and by readers of



*Courtesy Berea (Ky.) College.*

A Mountaineer Girl. Homespun Dress, Woolen Mitts.

magazine articles, thought to be typical inhabitants of the whole region. As well judge New York by its slums. Does not any community or country have its exceptional population?

To this third class belong the shiftless, ambitionless degenerates such as are found whereever man exists. The name "mountain white" is often applied

to the people of these last two classes, but it sounds too much like "poor white trash" and implies peculiarity as well as inferiority and is offensive to the proud mountaineer. Once a letter came to the teacher of a mountain school addressed, "To the Teacher of the Mountain White School." No doubt the intended good was lost by the careless address. They are mountaineers and of this name they are proud.

Like all Americans the inhabitants of this section are made up of different nationalities. According to tradition,

GOING TO MARKET IN THE MOUNTAINS.

religion and the family names prominent among them, the prevailing element is Scoth-Irish. No exact history of them is to be found but those who have made them a study have come to the conclusion that the 300,000 Scotch-Irish who came to this country in the early part of the 18th century, on account of the religious persecution in England, were their ancestors. They landed at Boston, Philadelphia or Charleston and founding a tier of colonies along the coast; pressed inland and established a second tier. Those landing in Pennsylvania moved on southward through the Shenendoah Valley and spread westward with those who landed at Charleston. The more ambitious settled in the valleys on the better land while those fond of hunting established their homes in the mountains.

Later when the Revolutionary war had impoverished the Scotch-Irish settlers of Western Virginia and the Carolinas, they followed the westward trend of migration, crossed the mountains and located to quite an extent in the hills and more mountainuous parts of Kentucky and Tennessee. Naturally the younger and more vigorous ones gained the more desirable locations and those hindered by age or large families had to take what was not so desirable.

In 1792 Eli Whitney's invention of the cotton gin made cotton land more valuable and slaves did the work. Those too poor and often too conscientious to own slaves could find no employment. On this account many sold their little valley farms and went back into the mountains. The more thrifty ones went west. Thus we see the mountains were inhabited by those who were too poor to make a living elsewhere or chose a life of hunting and they are the ancestors of the people of the second and third classes.

It is thought by some that this illiterate, impoverished people are of different ancestry than the people of the valleys. It is argued that Scoth-Irish are always and everywhere thrifty, while these mountaineers are thriftless. One answers this by saying, "The regions in which they live are unproductive and three generations on such soil will bring degredation to any race. When you add to this the fact that the earlier settlers found a hunting life more productive than tilling the soil, you have the two influences that doomed this people. Hunting begat idleness; poverty of soil brings no incentive to work." Another adds that even a Scotch-Irish man will not work where there is no incentive.

There were no schools in the mount-

ains and few church privileges. What few books survived the Revolutionary war were soon destroyed by the younger children and there was no money to buy more. The children were more illiterate than the parents. The houses were small; the young people married early in life and began their new home in a small one room cabin. Each generation was more illiterate than the preceding one. What was the use to work hard and raise a crop larger than your needs required? There was no market for the disposal of the surplus. Isolation, no schools, a few scattered churches with uneducated ministers, idleness, hunting, and poor soil have brought them to their present conditions.

The prevalence of Scotch-Irish names and Protestant religion are proofs that their ancestors were the same as those of the valley dwellers. Catholicism is almost unknown. A traveler among the Blue Ridge mountains stopped at a cabin for a drink and as the mistress brought the gourd of water a little child clung to her dress. In reproving the child she said, "You must be good or Clavers will get you." Altho' they know nothing of history they hold to the religious traditions of their fore-fathers. A few Baptists and Methodists are found but the majority is Presbyterian.

The fact that the people of these classes can be made over in one generation is their redeeming quality. They have inherited a love and reverence for the bible and with this foundation are easily brought back into the light. Railroads are being extended into the mountain coves as an outlet for the lumbering and mining industries that are being developed. This brings to the Mountaineer industrial employment, a market for his produce and release from his isolation. From now on he will have a commercial incentive for his material betterment. Will the church do its part in stimulating him to attain a higher social, moral and spiritual life? A

*Courtesy Berea (Ky.) College.*

COMING TO COLLEGE.

bible teacher who has been working for the past ten years among the mountaineers has seen such advance and results that she is persuaded, should the church do its duty by these people, in ten more years there will be no illiterate mountaineers. *Maryville, Tenn.*

Note—In preparing this paper, statistics and help have been gotten from "The Southern Mountaineers" by Rev. Sam'l. T. Wilson and a series of papers by Rev. John Hall published in the Presbyterian Banner.

# Our Work Among the Mountaineers.

Large space is given this month to the consideration of the new work being inaugurated by our church among the mountaineers of the South. Our missionaries, among this misunderstood and neglected people, are bringing to them the spiritual and educational guidance they need. And incidentally they are furnishing an amusing and refreshing novelty to some of our readers, heretofore ignorant of the primitive conditions of mountain life. After a careful reading of the pages that follow none can plead ignorance of existing circumstances—and none can deny that *the mission and business of our church* is to provide the necessary helps to develop the sturdy, heroic, native ability which is dormant in the school of hardship and solitude. Herewith, our readers are given an introduction to the workers in these isolated parts, and each one pleasantly tells her own story.

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## *Notes from the Workers at Stanton, Ky.*

By Mrs. R. A. McConagha.

IN the sequestered valley of the Red River, surrounded by the foot hills of the Cumberland Mountains, lies Stanton, the county seat of Powell Co. How fitting a capital is this little village, with its 350(?) inhabitants, for poor, poverty-stricken Powell Co., whose entire population is not more than 8,000 people, the greater per cent of whom dwell among the mountains, amidst the odor of the "Moonshine" and the crack of the guns; both of which are all too dear to the hearts of these sons of the hills.

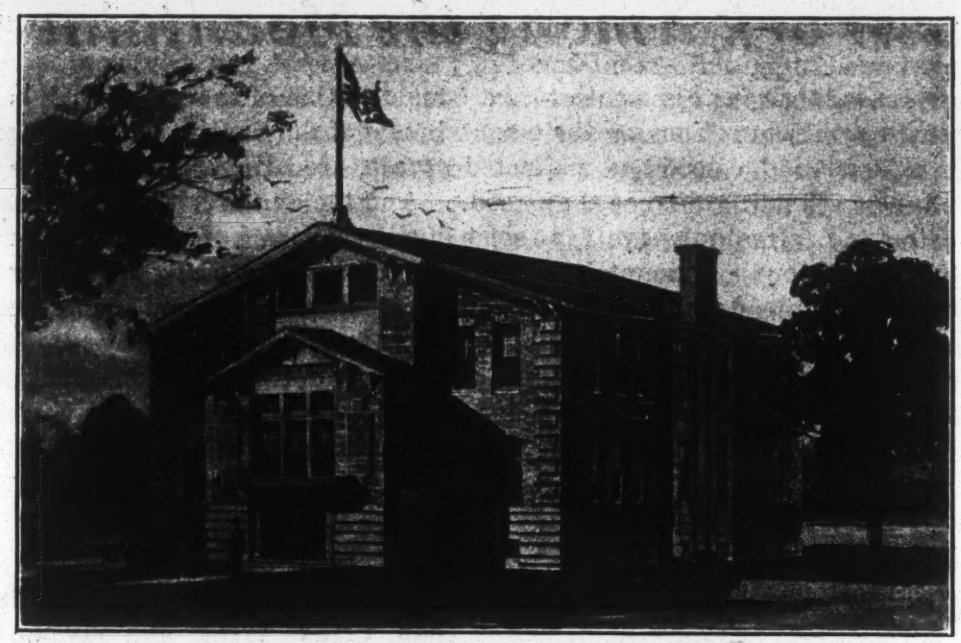
And, here, less than one year ago Stanton College was established for the christian education of these boys and girls.

Only those who have witnessed such scenes as our town daily afforded during the week preceding the primary election, can fully appreciate the imperative demand for mission work among these people. During this time it was scarcely safe for women to be abroad upon the streets. Men from the Mountains gave up all labor, trudged into town armed with revolvers, and jugs and bottles of that "Moonshine" that does not enlighten; and all day, and far into the night, engaged in one continuous debauch.

Our filthy, tobacco-bespattered court house was made headquarters for the candidates, who, for days, did little else than drink, treat, and buy the votes of these people from the mountains, few of whom appreciate this highest privilege of their citizenship.

Toward the close of the day the jugs being empty and the men being "full," they took in the town uttering their peculiar whoop, (surely "The Call of the Wild,") and repeatedly emptying every chamber of their revolvers. A few being arrested and lodged in the jail, the others, whooping and shooting, staggered home only to return the next day for a repetition of the same. Nor was it confined to the men alone, but boys of tender years shared in this bacchanalian brawl with their fathers.

To imagine that amid such surroundings no ambitions or aspirations are to be found, would be far from the truth. Living as they do on the border of the Blue Grass region, from their mountain homes they can observe the results of a larger opportunity, and in the hearts of many of the boys and girls is awakened a longing for something better than fell to the lot of their fathers. And it is to these that Stanton College stands for opportunity. An opportunity all the more easily grasped because of the advantageous location of our institution of learning. Few railroads penetrate these mountainous regions, and Stanton College is favored in being located upon



STANTON COLLEGE, ESTABLISHED 1909.

one of them. Many of our students return to their homes each evening on the train.

Our curriculum covers all grades from the primary through the entire college course, and with the little tot of six or seven may be found the child of fifteen, struggling to master the work in the second grade. For this proud and sensitive people it must require real courage for young men and women to stifle their pride and enter with zeal into the work of the fifth and sixth grades. In our fifth grade we have the widowed mother of one of the children in our primary department.

Owing to the condition of the roads in winter and the fact that the school houses are so open and many of the children poorly clad, the "free," or public schools are opened in July and closed at the Christmas vacation, so that many of the teachers and pupils from the rural districts are now with us, and we are proud of an enrollment of 220 students.

Nowhere else have we, as teachers, found it so easy to arouse an interest among the pupils as here. Of course, we get the lazy boy who is sent to school by anxious parents, and the mischievious boy, who makes the teacher's life one round of police duties, but they are few—very few—and the great majority of our students are here for business; preparing themselves for a life of usefulness in the commercial world, or for the work of teaching their own people. Every one working with some object, toward which he is bending his every energy.

Only give Stanton College a dormitory where our boys and girls may be comfortably housed away from the old surroundings, all too prevalent in the homes of our village where our students must board; and let the cost of living be reduced to a reasonable figure, and many more will cast in their lot with us. Then will Stanton College begin to approach the limit of her opportunity here among this mountain people.

Many of our boys and girls have an insatiable desire for reading, and the books among those which have been given us by individuals or young peoples' societies throughout the church, which are at all intelligible to them are seldom on the shelves of the library. Can we but instill into all a desire for good reading, we shall have taken a long step toward lifting their minds above the plain of the low and sordid, into the

realm of the pure and the noble. Our possibilities here are limited only by our lack of material to place in their hands.

As touching our church relations here, our position is both peculiar and difficult. Christians and Presbyterians are thoroughly established here, each jealous for the interest of their own church. Largely through our efforts, the union Sabbath school has grown from a very few, until it is nearing the hundred mark; every teacher in the school is a teacher in the Sabbath school, and yet the utmost care must be exercised lest we antagonize one of the churches. Last summer "Sunday base ball" was far more popular with the boys and men than was the Sabbath school or the preaching services. Preparations for the opening of the season are already on foot, and we fear that for many, the evening service must suffice until "a more convenient season." Unfortunately the girls, after listening to a sermon on Sabbath desecration, will spend their afternoon at the base ball game.

Stanton College realizes her mission to these people; her ambition is to send forth from her walls girls and boys with high ideals, and characters strong for all that is pure and noble, that they may lead into higher and better lives those in their home communities who still refuse to be reached by outside help.

*Stanton, Ky.*

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## *Shelton, Tenn.*

By Miss Georgie Hay.

SHELTON is a pretty, wild little strip of mountain, settled mostly with North Carolina people from Shelton Laurel, fifteen miles away across the Big Bald mountain.

Fights and clamors and evil speaking with an occasional "killing," is the past record of Shelton but it is fast leaving this record behind.

The older people are changed in some degree but it is the younger people who show the change most. The boys and girls who are growing up, are bright and warm-hearted and lovable, eager to do and to be second to none in the wide world in their possibility for usefullness.

Until last fall no one had ever gone away to school from Shelton and prejudice was strong against it and dread tales were told as to what should happen "them thar," as allowed themselves to be "tuk off." But last fall one of the men declared that "he would send his gals to school if he had to sell the cow" and asked me to write and see if "them thar Presbyterians would have them."

THE NEW CHURCH AT SHELTON, TENN.

So Miss Phillips made room for them at Hot Springs and they went away rejoicing. But dire were the tales they listened to before they went. "I'd not be tuk off to no school if I was you," one old woman said. "There's somethin' mean back o' hit. They'll work ye from three in the mornin' 'till ten at night an its a dungeon they'll be a shuttin' of ye in."

The girls were back at Christmas for vacation, bright and pretty, well-dressed and well-mannered and they were the talk of the mountain. No other advertisement was needed. Every girl on the mountain was eager to go, and talk of dungeons is forever past.

Three of our boys went at the same time to the Berry Industrial School at Rome, that best of all schools for boys. "The soul of the uplift movement in the South."

We visited them there at New Years and could hardly believe the change four months had made. Taken out of the "dwarfing channels of environment.," who can place a limit to the future of the mountain girl or boy.

WORTH WHILE, ARE THEY NOT?

We have two Sabbath schools now, one on upper and the other on lower Shelton, both well attended, but we still have no teacher, but "never mind," as one of our boys said "we all will be comin' back some o' these days and we'll help you teach."

I told the girls that I would be expecting them to help teach when they came back and they said "Oh, we sure will. We'ud help now if we only knowed how." The mountain idea of teaching Sabbath school class is to have them read verse about and the regular excuse for not coming to Sabbath school is, "There is no use in comin' nohow, I caint read."

We started Christian Union just lately and the young people and children like it very much. The odd part of it is the fact that membership offices and committees are as yet almost altogether made up of young men. They take their work and their offices seriously and their willingness to take part in the meetings would surprise their Northern kin.

They are perfectly willing to try to do anything they are asked to do, the only exception being two of our school boys who didn't want to lead when their turn came because they thought they "hadn't orter," for they "were'nt fit." One boy asked me one night to find his reference for him for "hit sure haint in the bible."

And how they do sing. I am sure it is worth many times two years of hard work just to hear them sing the bible songs as they do sing them, with all the fire and fervor of their fresh young hearts and strong young voices.

And the songs they used to sing, they sing them still at wakes and bean shellings and at "big meetin' ".

Our fathers died so happy, so happy, so happy,
Our fathers died so happy,
Goin' over in the promised land.
Oh Lord, may I be the one,
Oh Lord, may I be the one,
Oh Lord, may I be the one
Goin' over in the promised land.

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## *Needs and Conditions at Cedar Creek, Tenn.*

MISS MARY P. GILCHRIST.

THE first question an American will ask is, "Does it pay?" My answer is most emphatically, Yes. Of course, there are many drawbacks and discouragements; there are also compensations. Our patrons are well pleased and are anxious to have a good school established, provided some one else will do the work.

It is no easy task to overcome generations of heredity and apathy, especially along educational lines. Father and mother cannot read and write and they have enough to supply their bodily wants—what more is needed.

Getting married is the main thing thought of when a girl or boy reaches the age of from sixteen to twenty. One of our pupils, a boy of sixteen, who cannot read intelligibly in the first reader, recently married a girl of the same age whom he had met three times. Another girl of sixteen, jumped out of the win-

dow, climbed into a wagon standing in the road and the sacred marriage ceremony was performed there in the midst of a pouring rain.

Some say "why should I give my children an eddication? It makes them proud. I do not want them to be such,." So they stay at home, or wander over the country doing nothing but what Satan finds for such hands. Another drawback is irregular attendance. This seems unavoidable under existing conditions. Little tots of seven or eight come two or three days in a week, then are absent for a time. When inquiry is made we are told, "I had to take care of baby while Mammy was working in the field," or, "I had to strip 'bacco, (tobacco)."

We called at the home of two of our pupils and found a baby girl of four and one still younger, cared for by a little

*Courtesy Berea (Ky.) College.*

A MOUNTAIN HOME.

brother of six, with generally unkempt appearance. The mother had been in the field all day gathering beans, pumpkins, etc. This matter of regular attendance is growing better and when this is once secured they become interested and improvement is rapid. This encourages others and now we have quite a number who are at school every day, rain or shine. Their neighbors remark upon the fact and see that they are being left behind; thus a rivalry is set in motion which in time will permeate the whole community, and make it hard to keep the children at home. Even now some say "We cannot keep the children from school."

As to school facilities, we have just the same old story! Two of us teaching in a small, ill-ventilated room, an enrollment of ninety, a daily average attendance, since September of fifty, desks for forty-six; the others sit on chairs and benches, or three at a desk. No school apparatus, except a few maps and not room on the wall to hang them without covering our paper blackboards. No conveniences of any kind on the half acre belonging to the school premises.

This brings us to another phase of the subject. With all these untoward surroundings, we feel that we have created a desire for better things. We need, and must have in the near future, a property of our own upon which we can erect suitable school buildings and provide boarding facilities for pupils. We also need a pastor to carry on regular religious services. Another will present this matter.

I close by asking what better field for Missionary effort can any one desire? The field is white. Souls are perishing. What are we doing? This question will one day be answered.

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## *The Need of Evangelistic Work at Cedar Creek, Tenn.*

By Elizabeth Martin.

BRETHEN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge."

As I write, these words of Paul come with special significance. Truly, here is a people zealous of God and anxious to serve him, but with such perverted ideas of religion and righteousness! And with a meager opportunity to learn more!

In our Evangelistic work we seem to have made little progress, though we are hoping to do many things in the future.

Here at Cedar Creek there is a little chapel under Baptist supervision with no minister, and only one active mem-

ber. We have found it best to combine our efforts with this work until we shall be able to erect buildings of our own. Our Sabbath school is small and the attendance is irregular, but it gives promise of growth in the future and we meet a number of encouragements—little heart throbs which are very precious.

We have had some little difficulty in introducing the Psalms: They have not been very cordially welcomed, but recently one of our men asked half shyly that they be used, saying by way of apology, that "he didn't see ary thing wrong with them, nohow."

Except the Sabbath school, there have been no religious services for more than two months. During the warmer weather we conducted a small but very interesting prayer meeting, but with the coming of the inclement weather, this had to be abandoned. In this, as in other things, the people are most anxious to have these blessings, provided they are not called upon to sacrifice any of their comfort and convenience to obtain them.

When we would carry the wood, make the fires, clean the lamps and sweep the church as well as conduct the service, perhaps one or two, maybe four or five persons would attend. As we were unable to do this during the winter months, this part of the work had to be discontinued until spring.

Sometimes an evangelist will come and conduct a series of several services, but these men are not ordained ministers—are often only mountain men who have learned to read and write and can talk at some length. The services are often of a noisy excitable order. They are always well attended and the people are interested and attentive and

LOOKING TOWARD THE FUTURE, WHAT SHALL IT BE?

sometimes much impressed. But if some do turn to God, who is to care for them after these men are gone? There is no one to instruct them further and no church organization to receive them, so they scatter among the hills, go back to their former ways of living and are forgotten.

Twice, in the autumn, such services were begun and both times they were abandoned suddenly. Once the evangelist was called away to build a chimney, and again, the other finding that he could arouse little enthusiasm in religious matters, began to solicit funds for a singing school, and as soon as the required amount was collected, he disappeared.

Within a radius of ten miles, there are nearly a dozen churches of various denominations, but among them all there is only one resident minister—a Lutheran, faithful and earnest, but the field is far too large for one man.

There is no one to do pastoral work, no one to show by precept and example how a man of God ought to live, often no one to conduct even a funeral service. Such an interment is called a "burrien" to distinguish from the more ideal "funeral." What an opportunity for Evangelistic work!

Here is a wide country of hill and valley where there are scores of families and more than a hundred children of school age. And beyond this, on either side are districts just as large, and over the mountains are others, where the people are waiting to grasp any help which can be offered. These needs *are very urgent*—when can they be met?

Six months ago we said, "this cannot go on. Something must be done before spring," but spring is upon us and *nothing has yet been done.* This is *your* work. It is your United Presbyterian church which is supporting it. What will *you* do for your brothers in Christ?

"How shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard and how shall they hear without a preacher?

## The Beginning of the Camp Creek, Tenn., Mission.

By Moses Hay, Evangelist.

THE Sabbath school was organized by the American Sunday School Union, and carried on for some time in a slab shed, built by the people; Auntie Preston helping to haul the slabs. The people wanted a day school, and that required a better building, so some gave lumber, some gave money. The American Sunday School Union gave one hundred dollars, and the present school building was erected.

The work was first taken up by Miss Smith, the day school was also started

*Courtesy Berea (Ky.) College.*

A MOUNTAIN SCHOOL.

by Miss Smith and Miss Davidson, as a subscription school. Because of some trouble with the Mormons Miss Smith left the field and never returned. Miss Davidson found a helper, a school friend, Miss Oleta Hartwell, now Mrs. Hay. This is the fourth year they have been associated with this school.

The progress of the school:

The first year there were 45 children; second year 70; third year 90; last year 107, and this year, when all the seats were filled, we had to stop them from coming, until our new building is completed, which will be very soon. It is a building 30 by 60, two school rooms down-stairs, and a chapel up-stairs.

At the beginning of the third school year our Home Mission Board being minded to take up the mountain work sent two of

its workers to co-operate with Miss Davidson and Miss Hartwell (my sister and myself) and to get valuable experience and they expected later to select a field and give us work but owing to the death of Dr. Gilchrist the plans were delayed and the following year Camp Creek work was taken under the care of the board, as was also its other workers.

At the first we thought it advisable to hold a series of religious meetings. The happy result was 13 conversions, and during the year we had seven more in our Sabbath services. We have a good Sabbath school. After these meetings we taught the synthetic study of the bible and how the people enjoyed it, many of them said it was a new book to them. I conducted the evening service.

When it was learned that the Methodists and Presbyterians were holding "meetings" the people came for miles around and the house was crowded every night. We had three meetings the last Sabbath, and the house was filled at each service, and at the night meeting there was as many outside as inside. We had 70 conversions in all, and as many more still seeking the way of salvation. We all were very much in earnest. There was hardly an unsaved person but had been dealt with. All worked as earnestly and seriously as I, but the last night they raised five dollars and gave it to me. They were so pleased to give it I could not refuse. This meeting meant more to our work than anything we have ever done here in gaining the good will and confidence of the people. Many of our boys and girls from Camp Creek and Shelton were saved.

Mrs. Hay thought it would be a good time to organize a Christian Endeavor Society, so she announced a meeting for Wednesday night, and a large crowd came to see what it was like, but when she explained it and wanted them to join, no one joined. Then she appointed a meeting the next week, with the same result and then had two or three more but still no one seemed willing. She began to be discouraged and talked of giving it up but we encouraged her so she tried again. One little girl said "I am not afraid of her" and she joined; then several others also until we had 15 members and the society was organized. Then we had a social at the school house and many came to see what "it was like anyway." Fathers, mothers and grandmothers came. Miss Davidson and my sister went to entertain. They played "fly the cloud" and many other simple games.

A FAMOUS SHOT.

One man thought they were doing wrong things and gathered up his family and went home. One boy got to shooting and he was remonstrated with. He said "why are you getting after me; I

saw that tall one in there (meaning Miss Davidson) throwing high dice,"(playing tiddle-wink). The next social we had at our house. They began to come before supper was fairly over. The three rooms opening into each other were cleared and ready. All three rooms and both porches were filled. Hatless, coatless and shoeless, we divided up our forces and had a pleasant evening. How they did enjoy themselves! There were quite a few who were too bashful to come in at first; one big fellow stood in the door for quite a while, then he ventured in and sat down in a rocking chair. They went home happy. A few quids of tobacco on the carpet and the porches were left behind, but what of that in consideration of the results. But still we had only 15 members. Mrs. Hay thought of a contest. She organized the society in two sides, each one having a captain, the reds and the blues, and sent for a lot of red and blue buttons. My! How they did work. But at last the fateful night came. The blues announced 27 and the reds 37. So the blues were in for it and they prepared their supper. There came men, women and children for miles around to get supper. It was a regular celebration. Many could not get into the house. Our society is getting along nicely. They take part very well, with an attendance of from 50 to 100. Some make short prayers, and we have some very interesting young people.

**How they respond to our efforts.**

They respond very readily along educational lines. They just seem to be waking up to their educational needs, but lack perseverance.

**Along spiritual lines.**

They respond readily enough in spiritual things. You will find few infidels, but their capacity for back-sliding is wonderful. Ignorance, false teaching and very low standards of christian living are responsible for these.

**What is our greatest need?**

Our greatest need is an industrial school to train the boys and girls how to take care of their bodies; how to make an honest living; how to cook; how to keep house, and how to live the christian life. We are doing much as it is, but when you get a boy or girl away from their miserable one-room home, and many times very sinful homes, you have a far better chance to mould his character for good, for many times their home training is directly the opposite of what we are trying to teach. This year we turned away many students, who wanted to come to school, because we have no dormitory. We have four day schools in Green county, five Sabbath schools and five preaching stations. I preach at four of them every other Sabbath. Camp Creek is centrally located near all the stations in a large valley and many people in it. An industrial farm we can buy of 120 acres for $900. (It lies at the foot of the smoky range of mountains, at the head of Camp Creek with Mud Creek on the west and Camp Creek on the east.) There is a nice clearing of 12 acres on the farm, a beautiful mountain spring and 108 acres of timber; all the fuel we would ever need and the lumber necessary to erect our buildings. When I was at home last fall on my vacation, I told about this farm and two of our friends have promised to give the amount to buy it if our Board wants to go into this industrial work. We can put up a dormitory that will accomodate fifty students for about twenty five hundred dollars, and one that would accomodate 100 for about twice that much.

Now, christian people, here is a great chance to help the real mountain people. We are right among them; many are praying for this school. Will you let all these boys and girls go to waste just for lack of a little money? They are good Scotch-Irish stock; many "diamonds in the rough" only waiting for a chance. Will you give it to them? We ask you in the name of Him who shed His blood on Calvary's cross to give a little of your abundance to help to up-lift and save these very needy people.

## *Paint Creek Station, Tennessee.*

*Miss Ella Montgomery.

HIDDEN away in the alcoves of the mountains, amid the thickets of pine, hemlock, spruce, holly and laurel, where the chestnut spreads its broad branches and the oak, king of the forest, sways to the wind, cultivating their fields, not of cotton, but of corn and tobacco, lives a little band of people of sturdy stalwart stock, few in number, but honest, true hearted, and in a measure thrifty and industrious.

Six months ago we were sent to this people to open mission work. The soil was unbroken, except as a wave of influence had wafted in from surrounding missions. The people had been sadly neglected. Fathers and mothers, yes, even young men and young women not able to read a word.

The old schoolhouse was so dilapidated that fifty dollars was used in repairs before it was fit to open school. Windows were out, the door had been a target for the sportsman, the stove with sides kicked in and every thing else in keeping. If reports are true, before our coming, the whole neighborhood was a rendezvous of rowdyism.

This condition of affairs was not a lack of intellect or mental capacity, for we find here some most brilliant minds, but it was a case of pure neglect resulting in pitiful degeneration, both mental and spiritual.

Mrs. Lease opened the day school and also the Sabbath school about the middle of September. She has had enrolled in the day school more than fifty eager pupils with hearts intent on grasping all that was there for them. The attendance up to the present has been good. The progress some of the children have made has been above that of the average pupil.

In our Sabbath school we have an enrollment of seventy five, with an average attendance of more than forty. Mr. Hay of Camp Creek, preaches for us every two weeks.

The Evangelistic, or house to house work has been no less encouraging than the school work. If any difference, the development has been greater. The people were eager for good schools and when it opened every body was delighted and enthusiastic. But they were satisfied with their spiritual condition. A few had "got religion" and they were satisfied. Another difficulty to over come was the lack of confidence in the hearts of the people, caused by uneducated and insincere preachers who had come, or perhaps risen up among them—blind leaders of the blind.

At first, I was very much discouraged but the Lord has been with us, and though our own part is but little yet with Him—one may chase a "thousand and two put ten thousand to flight." For six months work in an unbroken field, we have many reasons for encouragment.

The Word of God is being planted in the minds and hearts of the people, both old and young, and much of it is finding lodging there. The Cottage prayer meetings, at first so discouraging, are opening now with greater interest, and every thing bids us hope for great things for these people and help from Him who called and sent us here to teach them.

The article following this was written by a young man who is desirous to prepare himself for the ministry, and his hope is that the Lord may use him as a missionary. He is a boy of remarkable faith and earnest devotion. If he has educational advantages he may be of great use in the Master's vineyard.

* P. O. address R. F. D. 15, Greenville, Tenn.

**GUTHRIE, OKLAHOMA, MISSIONARY SOCIETY.**

A corner of the Chapel Lecture Room at Guthrie, Oklahoma. The quilters were interrupted to pose for this picture but resumed their work immediately.

SENIOR MISSIONARY SOCIETY OUTING AT MT. GLEN, NEAR ROOSEVELT, OKLAHOMA.

## *May Help Come To Him.*

My dear Friends:—

I will write and tell you something about our country. There are many things I am sure would interest you, but as my time is pretty well filled, I will just give you some idea what it is like.

We are fifteen miles from the nearest railway station, among the mountains of East Tennessee. Our highest mountain is the Bald, so called because of its appearance. It has heavy timber on it until

ELIJAH N. CHANDLER.

you get near the summit, and then as you ascend, there is nothing but small bushes or shrubs. As you go higher, these grow smaller until at the very summit there is nothing but a grass called bear grass.

From this mountain you can see over a great deal of East Tennessee and Western North Carolina. But my interest is about three miles down the valley of Paint Creek, where stands our little school house on top of a small hill, where about forty eager children meet every day.

We have been sadly neglected but help has now come. We have two good teachers who are training our minds in the things that are necessary for us to know. We shall soon be as other people.

We are truly thankful for Mrs. Lease and Miss Montgomery, who have been sent to us.

I am a poor crippled boy. My desires and day dreams for almost eight years have been to get an education so that I might work for my Saviour. The way has been dark and at times I would almost give up in despair, yet I have used every opportunity that has come to me, and now I am sure God is leading me on and I am still trusting him for help.

My present plans are to go to Muskingum College next year and my brother hopes to go with me. My tuition has already been provided for, and I am trusting the Lord to open the way still farther.

We are truly thankful for all you have done toward helping us to get a better education. ELIJAH N. CHANDLER.

## FORM OF BEQUEST.

*I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.*

*Or, if the bequest be of real estate, as follows:*

*"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:*

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

# *"Beginning At Jerusalem."*

Mrs L. M. McKnight, Guthrie, Okla.

IT is with deepest gratitude those on the frontier note the increased interest of the Church in the work and workers of the Mission fields AT HOME. For years there has been a deep conviction that this all important field has been neglected, with plan-wrecking, heart-breaking results.

Little does the Church, the well-housed, complacent Church in the prosperous East, comprehend the impatient, even rebellious thoughts which the most devoted of Home Missionaries have at times held in their hearts against its indifference, its heartless neglect.

Men and money were not lacking for other branches of church work, but thousands of Uncle Sam's own sons and daughters right here at home were churchless, pastorless, Christless; or, granting the church and pastor, the work seriously handicapped because of salary with-held. And that in a locality where one dollar meant to the Missionary what one hundred did to his Eastern brother.

Many times it is only the love for the persecuted Saviour which keeps alive the missionary fires in the heart rather than any special regard for a particular denomination. If he did not look beyond and above the home missionary heart to its sympathetic, unerring Head he would have become disheartened long ago. The Death Angel is mercifully busy in frontier homes, but though hearts are crushed and nerves well-nigh paralyzed, there is not a moment for selfish grief or rest; for where is one to take the Home Missionary's place?

Duties press upon him. Strongholds of Satan must be fought single-handed. There are two words always heard in a Home Missionary's prayer; "help" and "forgive"—give us the strength of ten—forgive the nine who refuse to consider or help the home mission work.

But the life of a Home Missionary has compensations commensurate with its difficulties. Like his Master, he is prophet, priest and king. He must read quickly and intelligently the signs of the times, look far into the future and prophesy. He receives from his people a loyalty amounting almost to veneration. Their gratitude for spiritual ministrations is touching. He is known and honored far beyond the limits of his parish, if that can be said to have a limit, for in reality it is almost boundless. It is given him to know that he has moulded not only lives, but a small empire, religiously, commercially and politically.

"Beginning at Jerusalem," counsels our Guide Book; not ending there, the home field must not be neglected at the first, NOR EVER. And how many nooks and corners in this loved "Jerusalem" of ours as yet unexplored, unclaimed. May this glimpse into a few interesting vineyards help to stimulate interest in them and all Home Missionary fields.

Western Kansas is writing a new history in later years and it is being deeply influenced by heroic United Presbyterianism.

MESSAGE FROM GEO. D. MARTIN.

"The congregation of Jetmore, was organized about three years ago, by a few families, and has since slowly but steadily increased in number, until there are now over forty members enrolled. Its Sabbath School is in a healthy and thriving condition, and doing much toward the upbuilding of the congregation.

"The accompanying picture, shows the Court House, the court room of which was used the first summer as our Sabbath School room and church. We now have a hall rented and comfortably furnished in which we meet, and from April 1st will have a pastor, full time for a

COURT HOUSE AT JETMORE, KANSAS, IN WHICH OUR CHURCH WAS ORGANIZED.

year at least, during which time it is hoped that we will be able to build a church."

From far away California comes this encouraging message:

MESSAGE FROM REV. GORDON.

"I am sorry to say we do not have a Women's Missionary Society or Junior either. We have an excellent Ladies' Aid Society, and I will organize a Woman's Missionary Society. Our work on the whole, I believe, is in as encouraging condition as any in the Presbytery."

Away out in Nampa, Idaho, is a little band of consecrated, home mission women studying foreign missions. Consider what that means for intelligent service for Christ and the church.

MESSAGE FROM MRS. COLVIN.

"I thought we would have a picture of our L. M. S. taken but the roads have been so bad. We have about twenty members in our Missionary Society; we meet once a month, use the programs in the Magazine. This year we have taken up the mission study, and have the book "The Nearer and Farther East," maps and leaflets beside the Magazine. We have with us Mrs. Dr. John Giffen of Egypt, and she is a great help, as she knows much about the Mohammedans that we do not find in the books.

"We have a number of young ladies in our congregation and we are hoping to organize a young ladies' society soon. We organized a Junior last fall, but it is quite small; we have had a meeting every Sabbath evening; we use the Junior Magazine topics, also Junior Mission study books."

Another cheery message from California from Rev. Herbert Espy, of Beaumont.

MESSAGE FROM REV. ESPY.

"We are new in a business way, agriculturally and in an era of Christian activity and opportunity. Our hopes are high.

"You are half a mile above the sea. It took two engines to drag you up; your house hold goods will have four engines to help them up the hill east or west.

"You are in San Gorgona pass.

"You will first inquire for our church. Step in—you will be pleased with the Sabbath School—a bright lot of daisies, big and little, here are four of them, the three smaller (with dresses on) are the pastor's children; the larger is Florence Mather in the garden of her uncle, Mr. John Elder, who, more than any other man, has the credit for the interesting school and some other things churchly here."

"Today all is beautiful; the roses, the poppies are in bloom; the birds are singing but best of all we are more than busy trying to get acquainted with the new people who are coming in to make their homes. We want good United Presbyterians to season and leaven the lump that all may be leavened for the truth and for a real consecration to Christ.

For a little more than a year Oklahoma has been in the lime-light, yet the people feel that its vast resources and splendid opportunities have never been taken ser-

BEAUMONT, CALIFORNIA, DAISIES.

iously by our loved Church; else why such hesitation on the part of its ministry to volunteer for Home Mission service here? Our untiring Superintendent of Missions, Rev. I. C. Rankin, whose splendid work at Guthrie and now at Tulsa is well known to the Church, has made heroic efforts to supply his needy fields with men, but has been grieved and disheartened at repeated disappointments. Stations there are, where the severe physical and mental strain of establishing the work has wrecked the health of the first missionaries and a cessation of the work was imperative. Such stations are well-developed, at a stage where an energetic devoted worker might accomplish untold results. The opportunities for young people to establish themselves in business and secure comfortable homes is unsurpassed. Hundreds of school teachers are needed, especially on the eastern side of Oklahoma. Mrs. Knox, an earnest pioneer worker, whose noble husband is one of our honored Legislators, sent an appeal from Boynton.

MESSAGE FROM MRS. J KNOX.

"Our church at Boynton, in its two years of existence, has had the usual changes, by removals, incident to a new congregation in a new country, perhaps more than usual, in the last few months.

"We who remain propose to go forward with renewed energy and courage and would like to recommend especially our beautiful section for a new home.

"Wanted:—Those who are possessed with the true missionary spirit. We need children of all ages for our Sabbath school. Large families if you please. We also need young ladies; while our class of young men in Sabbath School has always rejoiced our hearts, we need the girls to make our Sabbath School and young people's society a happy success. Many openings for school teachers."

The message from Guthrie tells of busy minds and fingers. The people are greatly encouraged over the coming of their new pastor, and are planning and working for great things. Mrs. Lena Benson's young husband was recently elected to the office of elder in this con-

gregation, presents this field most effectively

MESSAGE FROM MRS. BENSON.

"Six years ago our Memorial Chapel was dedicated and the people who have worshipped there since, have been recognized as one of the righteous and uplifting forces of our city and we will welcome all who are looking for a home in our new state and want to help us in the good work.

"These different lines of work are being carried on by the Women's Missionary Society, Juniors, Young Peoples Christian Union and the Sabbath School. The Women's Missionary Society was organized soon after the dedication with only seven members; only three of these charter members in the society now, but with seventeen others added to the roll. They are faithful in the performance of their duties and in the accompanying picture of our women you will see a sample of what we are doing along industrial lines. (See picture following page 348.)

"This quilt was pieced by the Juniors who take no small part and occupy no small place in our congregation. All the children from Cradle Roll to Young People have their part to do.

"It encourages us to see our earnest young people doing the best they know and our Sabbath School with its large number of children and young people—what an excellent opportunity to teach the blessed way of salvation—and again we are made glad because of the part we have had in Dr. E. J. Bulgen's evangelistic meetings which were held here in January. Glad because our own souls have been revived; twice glad to see the evidence of changed hearts in those who knew Him not before.

"We expect to go on and do greater things for our Master than before under our new and efficient pastor and wife, Rev. and Mrs. Fred Wright who have only been with us since January first."

One more glimpse at Oklahoma, into a most promising field, with a world-famous name—Roosevelt, named for our president, and whose daughter Alice was presented with a lot at the opening sale. This field deserves especial mention because of the high character of the people of the congregation and the remarkable degree of progress made by them in Christian work. At the first, it was their lot to endure unusual hardships and persecutions for Christ's sake, and the cause of moral reform; but it drew them closer together and cemented a love and loyalty which, God grant, shall always remain unbroken. The children and young people take prominent place in this congregation, and have proven most willing and worthy workers for their Master.

MESSAGE FROM ROOSEVELT, OKLA.

"In January 1902, shortly after the opening of the "New Country" of the Caddo, Comanche and Kiowa Indian Reserve, Rev. W. R. McKnight, inspired by a love of the work and recognizing the importance of being first in the field, began the erection of a church building in the little town of Roosevelt.

"The Home Mission Board donated two hundred dollars. The first building was erected at a cost of $400. The last $200 was the cost of labor and was donated by the citizens of the town. This building was furnished with school seats and desks and was used for day school as well as for church purposes. The ability and tact displayed by the Missionary in his chosen field was instantly recognized by the people, who had come from every state and the church immediately became the main center of influence. The congregation was organized with 10 members under the care of the "Herman session" of Greer Co., Okla. In August, 1903 the permanent organization was effected with 10 members. In the mean time Mrs. McKnight a woman of superior education, fine literary attainments and a finished musician, gathered together the children of the whole community and organized them into a "Junior Band" which afterwards became one of the most famous or-

ganizations of its kind in the south-west and was one of the star attractions of the International State Sabbath School convention which convened in Hobart, Okla. in 1905.

"The Sabbath School was organized as a union school and conducted as such for about one year. It was then organized under the control of the U. P. Church and is now in a flourishing condition. The enrollment is 140 exclusive of the Home Department and Cradle Roll. The interest is good and the average attendance and contribution is high.

"The congregation is working aggressively and harmoniously, but are unfortunately without a pastor at present. The Harvest truly is plentiful. Pray ye that the Lord of the Harvest may send laborers into this part of his vineyard.

"April 12th, 1902, the first Women's Church Society was organized with 9 members, known as the Union Aid Society, (Consolation Society as the pastor called it.) This society disbanded and the Woman's Missionary Society was organized and now every lady member of the church is a member of the society, besides other ladies—have 31 members in all.

"We meet every week with good interest. We have done good work; helped foreign and home work; helped build parsonage and pay off church debt and home work and do what our hands find to do."

"There are home missionaries to-day who are braving hardship and privation, debt, ostracism and self-abasement for the kindgom of heaven's sake. Is there nothing of the heroic here? Men ir parishes ten miles wide and forty miles long, who travel thirty miles a Sabbath, preach three times and minister to the sick and needy! Men who ride through forests untenanted, through canyons unlighted, over deserts that are waste and friendless, anywhere to preach Christ. Their alabaster boxes, broken at the Saviour's feet, have made the wild west fragrant and the inhospitable solitudes to be as the smell of a field that the Lord hath blessed. No poetry for them; no fiction, no enchantment except the lure of doing good; their blessedness is in the consciousness of service done for Jesus. With their wives and little ones many of them live in financial famine. They are the prophets of the plains, the builders of empires more lasting than the bleak crags that lie across their path. Let a prayer go up for the pioneer, tor him who is battling for Jesus on the frontier and is preparing the way for the peoples and the nations that are yet to be."

# *A Story of Home Mission Work in Weiser, Idaho.*

## *A Counterpart of Many Other Home Mission Stations.*

MRS. H. N. CORNES.

WEISER is a beautiful little city of about 4,000 inhabitants. It is in many respects a typical western town of the better class, prosperous, progressive, up-to-date and superior to the average in the quality of its citizenship. But in Weiser, as in a large part of the great west, extremes often meet. The inhabitants are as diverse as the face of the country. The rich and poor meet together, the cultured and the ignorant, the good and the bad, the righteous and the ungodly often appear side by side. As is true of most of our western Home Mission fields, many, even of those who possess much of this world's wealth and culture, are careless concerning their spiritual welfare. Some claim to have been church members, and even church workers, in the East.

Many came west to better their financial condition. In this they have perhaps been highly successful. But "what shall it profit a man if he shall gain the whole world and lose his own soul?" But a number not only stood the test of crossing the mountains, but like many other things in this wonderful country grew more vigorious and fruitful. A few United Presbyterians in the fall of 1905, petitioned the Presbytery of Oregon for the organization of a United Presbyterian Church at Weiser. The organization was effected with 13 charter members. For several months no pastor was found for the new mission, but Rev. G. M. Morrison, who at that time was teaching in the Idaho Industrial Institute, preached the gospel regularly to the little band. I find this note in the history of the congregation. "From the date of the organization until Oct. 7 Rev. G. M. Morrison preached for the congregation in a most acceptable manner. The session and congregation realize that we are largely indebted to him for his valuable services in directing the affairs of the organization besides his work in the pulpit.

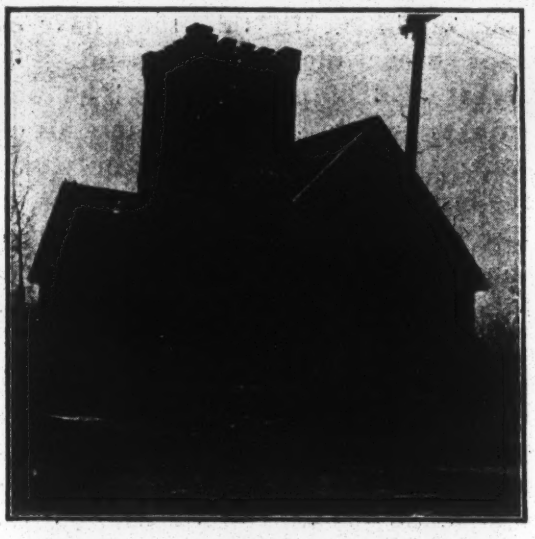
When the Superintendent of missions wrote the present pastor, he told him of what seemed to him a most promising field for faithful missionary effort, and urged him to accept an appointment and stay with the work for at least six months. After prayerful consideration he said, "I will go." Arriving in Weiser in April, '07, we received a welcome such as ought to inspire any servant of God. We came to Weiser to succeed if it was God's will, and when we saw the conditions, a magnificent country with almost boundless possibilities, a splendid arena in which a great battle must be fought between the extremes of good and evil which everywhere confront each other,—a condition which constitutes a crises, we did not doubt that God was calling the United Presbyterian Church to a place and part in the struggle. Therefore we took courage. The first month a Women's Missionary Society with seven charter members including every woman in the congregation was organized; also a Junior Missionary Society, feeling that the children of our Sabbath School should early be instructed concerning the missionary operations of the church, thus laying the foundation for a true missionary spirit at the very beginning of our work.

The Sabbath School grew slowly at first, and with great labor. The addition of several strong families greatly encouraged us and gave a better working force. Little by little we gained prestige in the community and exerted an increasing influence. The first year the membership more than doubled. Though the present year is not ended the process has been repeated. If the present rate of increase continues, as, with God's blessing, it is almost sure to do, in two years more we may be a self-supporting congregation. Our people possess the true missionary spirit. Having discovered a field across the Snake River in Oregon, about five miles from Weiser, where no missionary work was being done, and where no religious services of any kind were being held, a mission Sabbath School was organized, and the attendance has averaged from 25 to 50. One girl has walked five miles to this Sabbath School, and has missed but three Sabbaths (which were stormy) in over a year. We have a young man in our Weiser church who frequently walks nine miles to Sabbath school and preaching. This mission Sabbath School is among the most interesting and encouraging features of our work.

If our little Sabbath School develops into a congregation it ought very soon to become self supporting. United Presbyterians are coming to Idaho. They want a church home. Many of them express a deep interest in a proposed College at Weiser. We need an educational institution in the west where our children may be educated.

Our hearts rejoice at such prospects, and we gladly welcome all such to our midst, for we need and the west needs this class of people; they are the kind of people who help our churches. They are true home missionaries, for by the example of consistent Christian lives will do much to win the west from carelessness and godlessness.

We find in the western home mission fields a sad disregard for the Sabbath, even among professing Christians. Visiting, and even labor in the fields and shops, are perhaps the most common and demoralizing evils with which we have to contend. We need those who will set the example of true Sabbath observance, and glad to welcome such to Idaho. We have a beautiful little church in course of erection, but we are sadly in need of the money granted to us by the Board of Church Extension to help us complete the work. The Board is waiting for God's people to furnish the means,



WEISER U. P. CHURCH IN COURSE OF CONSTRUCTION.

and God's cause in Weiser is being retarded by this delay. We need more prayers and your interest. Every United Presbyterian who comes to Idaho is needed and will be welcomed in one of our Idaho churches.

## *Home Missions.*

NOTE—The following letter is so full of glad tidings that I know the readers of the Magazine will be glad to have it printed—"Praise the Lord."

Indian Mission, Tama Iowa.
Mar. 24th 1909.

I write the closing chapter of my letter to the Women's Magazine. You recall what I told you of the mescal eating and the sad case of Harry Davenport, the young man who came to the mission one Sabbath morning so intoxicated by it.

He kept on using it until his mind was gone, and the 1st day of Febuary he committed suicide. He went to Tama and walked out where two streets cross, drew a revolver, fired up in the air, turned toward the sun, described a circle with his hands, brought the revolver down to the middle of his forehead and shot himself, dying instantly.

Miss Haft and I were at the Mission doing the usual mornings teaching The postman brought a letter from him. He said, "he was going home. No one talked good to him any more either White or Red. I like you very much Miss Smith, you like me too. I am your boy. Am very glad of going home. All paid. Goodbye. Your friend, Harry Davenport."

While Miss Haft and I were debating what was best to be done, two of the other boys who had been using the mescal came in with ashen faces. They said "Harry just shot himself." That was the end of our hopes for Harry. We had always hoped and prayed he would see his mistake and would be the good christian man he was capable of being and sincerely wanted to be.

In less than an hour after his death a letter came for him from the Indians in

the West telling these Indians not to eat mescal any more. It was bad medicine, for their leader had fallen dead at one of their feasts while eating it. Those who have been most infatuated with it have broken away and last Monday evening, the 22nd, our hearts were rejoiced by seeing three of the boys confess Christ and receive baptism, here in the east room of the Mission.

This has been more than thirty years coming and you can imagine our delight when we all met together in the name of Jesus and had communion service after the baptism. These boys were much in earnest and we love them, and it is no wonder that tears of joy were shed and tears of sorrow too, for our thoughts would stray to Harry's lonely grave on the bleak hillside and we knew he would have been with these boys if he could have lived and kept in his right mind. Three of these boys left for Lawrence, Kansas, to enter the Government school. Their names are Fred and Harry Lincoln (brothers) and Geo. Mitchell. We had looked upon this latter boy as being dull and slow, but his plain face was almost beautiful with its look of rapt attention as Fred interpreted Mr. Smith's questions to him and he made his responses so earnestly.

More good news. The Government has ordered all express packages of mescal to be kept at the offices and delivered to Government officials. The people at Washington are aroused at last and we have the earnest co-operation of Dr. Dean and Mr. O. J. Green the Indian Agent and Governemt school teacher. They are also putting a force of men at work clearing the reservation and making more of the land suitable for cultiration. We hope the children will all be placed in the reservation and boarding schools and these child marriages prevented.

The seven years of Mission work by our church have not been in vain. We ask the women of our church to offer prayers of thanksgiving to God for this blessing here. Mrs. M. R. Smith.

MRS. H. C. CAMPBELL.

## *A Message from Mrs. H. C. Campbell, Home Mission Secretary.*

The health of our workers in our three Indian missions has been good and the work encouraging. Full reports will be given at Convention in Buffalo. Our Home Mission representative will be Miss Allen of San Francisco. Miss Torrance still represents City Missionary work in Los Angeles Presbytery, winning souls for the Master. Last autumn Mrs. G. W. MacDonald and Mrs. J. B. Hill were sent to Frenchburg, Kentucky, in the interest of Mountaineer work. Their report led to the sending of another committee in March. You will be glad to know that as soon as deeds can be secured work will be commenced in the county seat of Menefee County, Frenchburg, Kentucky. The people are very desirous to have a school and offer us about four acres of ground.

Mr. J. L. Beatty, our architect, accompanied the committee and rendered very valuable service in helping to select a site. Two were offered. The valley was chosen, as the hill location was hard to climb and not enough level ground for all the buildings we may

have in the future. Mr. Beatty advises us to use the stone which can be quarried out of the hill, which is to be given us for orchard purposes, for the erection of the building. We are also to receive deed of land which contains a very valuable spring situated high enough to supply our building with abundance of water.

The "dime offering" has been set aside for the erection of this school building—our silver anniversary Memorial. Much more money will be needed for buildings, teachers, equipment, etc. Let offerings for this new work be *over* and *above everything else.* New work ought to have new offerings. "Freely ye have received freely give."

Watch the Magazine for further items as the work developes.

# Foreign News Budget.

## *Egypt.*

Mansoura, Egypt,

Dear Friends:—

I know you are all interested in missions and missionary meetings. We have a monthly meeting in which the older school girls and the women have part. Last Thursday some of the younger ones were there, making fifty girls in all. Then there were fourteen women. It is not always easy to get someone to take part in the meetings so it falls to the few who can.

The president, a graduate of the school in past years, conducted the opening exercise and spoke some earnest words to the girls.

During that meeting one class repeated the 27th and 28th psalms, a paper prepared by another graduate was read; another class gave the parable of the good Samaritan, while the smaller ones gave I Corinthians, 13.

We were not able to have the paper on missions in other lands, we hope to have each time; but our hearts went out in thanksgiving for the way in which these young minds are being stored with Scripture. Then later when the president asked if there were others, one after another got up and quoted a verse; Moslem girls whose fathers did not wish them to study Scripture, but had listened, gave such verses as, "There is none other name under heaven given among men whereby we must be saved."

Then when the time for offering came they brought forth the money they had saved day by day from that given for buying luxuries, and gave with a good will. It was the giving of one's own to a work for others, even though it were counted in piasters instead of pounds.

Yours in the work,
Lyda Magill Thompson.

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The sacrament of the Lord's Supper was observed in two of our Cairo churches last Sabbath, December 27th. At the central church three were received on profession of their faith, one on certificate from Damascus, and one restored. In the Haret es Sekkain church* seven were received on profession of their faith, two of them from the girls' orphanage. I have never seen more communicants among the women than there were last Sabbath. The women's side was full to the last seat. There must have been more than one hundred. I did not see the men but I heard that it also was full. We trust that God's blessing will follow the exercises of the day. Our churches are all full, but the work of the government keeps many back, for they have to work on the Lord's day.

I had to go up the principal street last Sabbath to bring a blind woman to church and I was surprised, and pleased to see many of the large stores closed. Oh, that the time would come when the people of this land can keep the Sabbath. I have always felt that the keeping of the Sabbath is to the spiritual life as bread to the body. We cannot live without it.

Mrs. H. M. Harvey.

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*Rev. Salleb Honalla, pastor.

# Editorial.

*HOME MISSIONS offer a program for the patriot, the Christian, the man or the woman who has sounded the purposes of God for His world through the ages. The very counsels of God are bound up in the issue of being ready and willing to co-operate with them. Will you do your part in this great unfolding of the divine purpose?*

*To save herself the United Presbyterian Church must double her efforts in Home Mission work with the beginning of the second half century of denominational life.*

## *Last Notice to Delegates and Visitors to Buffalo Convention.*

Fearing lest some may have overlooked directions for delegates to the Convention we wish to call your attention once more to the following points.

**The First United Presbyterian Church is located at the corner of Richmond Ave., and Summer Street.**

If delegates have not already sent in their names to Mrs. J. H. Brodie, 348 14th St., do so immediately as the assignment committee wish to send their assignment to every delegate before she starts for Buffalo. Please notify this committee also as to the time of your arrival and the road over which you travel.

**The guides will try to meet every train on Tuesday but as there are 150 passenger trains daily coming into several different stations it will be difficult to meet every train. If you fail to see a guide, take an Elmwood car and get off at Summer street and walk west on Summer street a short distance to the Church.**

Delegates may go immediately to places assigned but those arriving in the afternoon or evening are advised to go directly to the Church where there will be accomodations for rest and refreshing.

Arrangements have been made with the ladies of the Disciple Church to furnish meals during the Convention at 35 cents each, beginning with supper Tuesday evening.

All delegates to the Convention will be entertained, for lodging and breakfast, free. Excellent accomodation can be secured for visitors, near the Church, at $1 per day for lodging and breakfast.

The local committee are endeavoring to make the arrangments as pleasant as possible for all and are hoping for a good attendance.

ENTERTAINMENT COMMITTEE.

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## *Bring to Buffalo*

**Every woman attending the Convention take notice to the following:—**

1 Your Convention badge, conspicuously displayed.

2 A determination to be present to respond to the first Roll Call.

3 A clear brain and an open heart to receive all the good things from the prepared program.

4 A realization of duty to those you represent and a determination to obtain the best things from every session.

5 A consideration for the delegates from Young Women's Societies, and a helpful spirit and desire to assist them

in taking notes and learning Convention matters.

6 A determination to attend all sessions,—waiting until close of Convention to go "sight seeing." The Niagara will be "Falling" after Convention closes and suit cases will not disturb kind hostesses a few extra hours.

7 FIVE NEW MAGAZINE SUBSCRIPTIONS.

* * *

***Send To the Throne:***

1 Prayer for the safety of delegates as they travel by the way.

2 Prayer for the President, Mrs. Hervey, that she may be strengthened to lead the Convention in all its sessions and deliberations.

3 Prayers for the missionaries who will be with us, that their messages may be fruitful of good result, and that their lives may be spared for many years of service.

4 Prayer for the work of the entire society in all its departments; for the Womens Board; for the Association; and send a prayer to the throne that through the instrumentality of these workers the Kingdom of God may advance in her conquest of the world.

Mrs. J. S. Dague.

Bellefontaine, Ohio. April 7, 1909.

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## *Does this Appeal to You?*

There are requests from India and Egypt at present for five small new buildings. These buildings are an urgent necessity in each case. Without them our work will be crippled. None of them are expensive buildings. Alas! some will have to be refused. Should this paragraph meet the eye of some one who would like to erect a monument to a dear one "gone before," the writer can send you plans and specifications for one which will be far more beautiful in the sight of God and man than the costliest mausoleum in your cemetery. If you care to have the name of your loved one linked to one of these life-giving memorials, please let me know soon. The cost of the proposed buildings is from three to six thousand dollars apiece.

Mrs. J. A. Wilson

230 S. Fairmount Ave. Pittsburgh, Pa.

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## *Railroad Rates to the Buffalo Convention, May 11-14, 1909.*

The TRUNK LINE ASSOCIATION, alone, has granted a reduction in rates on the following basis: Passengers in purchasing ticket, get Certificate, (not receipt) from ticket Agent, and see that it is correctly stamped by him, also signed by the person purchasing it and going to the Convention, May 12. Hand the Certificate to the Railroad Secy. and 25 cents to pay the Railroad Official's expenses who vises the Certificate after the Railroad Secretary of the Convention stamps and signs it.

The Certificate thus prepared entitles the person to a three-fifth rate of fare, when purchasing ticket for the return journey home, over the same route as the going journey. All going tickets must be 75 cents and above; ticket with Certificate, can be purchased three days previous to opening of the Convention, and ticket for return journey can be purchased 3 days after the meeting adjourns. Sabbath not reckoned as one of the days in either case.

The Trunk Line Association includes the following Railroads:—

Baltimore and Ohio R. R.
Delaware and Hudson Co. R. R.
Lehigh Valley R. R.
Pennsylvania R. R.
Buffalo, Rochester and Pittsburg Ry.
Delaware, Lackawanna and Western R. R.
New York Central and Hudson River R. R.
Philadelphia and Reading R.R.
Central Railroad of New Jersey.
Erie R. R.
New York, Ontario and Western R. R.
West Shore R. R.
Chesapeake and Ohio R. R.

Mrs. J. D. Sands, R. R. Secy.

123 Roup St. Pittsburg Pa.

# Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

## *The Piece of Idle Gold.*

It is only a little piece of gold,
Dost Thou care, dear Lord, if I withhold,
It is naught to Thee: it is much to me
For there gather around it memories sweet,
Of one whom my heart is longing to greet,
In the Morning-land with Thee.

O, little coin, more precious to-night,
Than the Kohinoor—the "Mountain of Light"
That gleams in the Queen of England's crown,
The gift of love, baptized with tears
Made holy by joy, companion of years,
Can I on God's altar lay this down?

"Thy brethren perish for want of bread,"
I heard these words that the Master said;
"Give ye them to eat,"—and He looked on me,
And have I not given a portion fair?
As much O Lord, as my store can spare?
What more can I do for Thee?

He smiled, and then I heard Him say
"Hast thou not a treasure hidden away?
My keepsake coin! It is only a mite,
What could it do for the throng so vast,
If into Thy treasury it were cast
'Twere little Lord, in Thy sight.

"Forgettest thou daughter the fishes and bread
With which the multitude once I fed,
Or the widow's mite, with its thousand fold?
My love gave life itself for thee,
Is thy lone gift, then, too precious for Me,
To speak love, through idle gold?

"Thinkest thou, daughter, that he who doth stand,
To praise and to serve Me at My right hand,
Would bid thee—go hide, or go *use* his gift?
Is there any bank like the bank of heaven
Is there any wisdom like that of the leaven
Which into the meal you sift?"

Oh Master, forgive me! Accept and keep:
My bit of gold shall no longer sleep,
No longer be kept, selfish love to feed.
Love's gift, on the errand of love, go forth!
Where the Master bids thee,—east, west, south, or north!
And thus break the bread of need.

So again, a widow to the Master gave:
'Twas but a mite, but mighty to save;
For the Saviour blest it again as of old
He gave it a voice, its story to tell:
And it drew from its hidng in many a cell.
The piece of idle gold. *Selected*

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Reader:—Is there "a piece of idle gold" laid aside in your Christian home—a keepsake coin? If so will you not bring it forth and lay it upon God's altar as a thank-offering in memory of the loved one called up higher.

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## *Are We Satisfied?*

### *A Message.*

The church year has closed. As women of the church, are we satisfied with what has been done by us for the Master in the past twelve months. In no way! Are we satisfied with the present status of our women's work? By no means! What is needed for the coming year? More helpers,—more active workers in the missionary societies. With 75,000 names of women on the church rolls and only about 25,000 names on the rolls of the societies, reveals a sad condition that cannot but grieve the heart of the Master. Can it be that two of every three women in the church are indifferent to the great cause of missions, to the saving of precious souls—a

cause that is nearest and dearest to the heart of the Lord? Can it be that two of every three turn deaf ears to the call—"Go work today in my vineyard."

The Scriptures declare that God has given—"To every man his work." What answer will the idlers give, when, at the day of judgment God calls them to an account of all their work being left undone? The General Assembly has assigned certain parts of its mission work to the care of the church at large and every woman should do her full part toward supporting that work as placed in charge of the Church Boards.

In order to strengthen and enlarge the work and to relieve the Church Boards of the very heavy burdens they have to carry, the General Assembly has, from time to time assigned certain lines of work into the special care of the Women's General Missionary Society.

(See Departments of work for number of missionaries, schools and hospitals supported in the home and foreign fields. Order of Literature Secretary, 907 Publication Building, Ninth St., Pittsburg Pa.)

Reader what think you of 25,000 women trying to carry the work that needs 75,-000 women to make the success God would have it be?

Just imagine for a moment what it would mean to the cause of missions if all the women of the church would be brought into the front ranks of workers. What might not the services and prayers and contributions and thank-offerings of 50,000 additional consecrated women do in hastening the coming of Christ's Kingdom!

The work for societies this coming year should include a special effort to advance in membership. This would mean advance in earnest heart prayers and in gifts.

When our missionaries in all the fields report unprecedented openings for additional work, when they are appealing pitifully for more labourers to help them carry on the work—are we not, as women of the church, bound by every consideration of love for Christ's cause, love for souls, and loyalty to the work we are pledged to support, to be up and doing at once? Let every member of every society aim to secure at least one new member in the coming month and make it a special prayer that God will help her to secure two before the fall work opens.

If this cause is too hard for you—what saith the Lord?—Bring it unto me and I will hear it.—Deut. 1:17

Work for I am with you saith the Lord. —Haggai 2:4

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## *Study for the Month.*

JUNE: HOME MISSIONS.

Text for the month. All nations before Him are as nothing and they are counted to Him less than nothing and vanity. Isa. 40: 17.

Scripture Lesson: Luke 8: 4-18.

Roll call—Temperance facts.

*Study for the Month.*

1. Difficulties of frontier work.
2. Some messages from Missionaries on the frontier.
3. Our new work among the Mountaineers of the South.
4. The work of our church among the foreigners in our cities.
5. Deaconess work—as done by the Methodist church.

The Witherspoon Church of Indianapolis, Ind. is the first Home Mission church among the colored people in the North and is the outgrowth of the mission work in the South for the Freedmen. There are 44 members in the congregation. Many of them have been students of Knoxville College, including *the pastor and all the members of session.* The church is located in the center of a colored population of more than 30,000. The opportunity for doing a good work for the colored people and the United Presbyterian Church is very great.

# Young Women's Department

*Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.*

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

*Mrs. J. A. Alexander, Secretary, Crafton, Pa.*

## OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

*Through foreign missions we are sending the gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and very doors.*

*Rev. H. B. Grose.*

## TOPIC—HOME MISSIONS.

### Program.

SILENT PRAYER for God's blessing upon the meeting.

DEVOTIONAL EXERCISES:—Sing Nos. 96; 237; 238.

SCRIPTURE LESSON:—The law of the patriot, Deut. 4:5-9, Lev. 24:22.

PRAYER—

*ROLL CALL—Assign a country to each member.

BOOK REVIEW—By Order of the Prophet. A Mormon tale by Alfred H. Henry.

WIRELESS MESSAGE—from California (April No. of Magazine)

PRAYER for our Special Workers.

PAPER—Intemperance a hindrance to the spread of the gospel in our land.

†ITEM MATCH—Home Missions.

BRIEF PRAYERS—for the welfare of our country.

*Assign a country to each member, before the meeting and ask her to report the number of immigrants arriving from same during the past year and their probable condition in the United States.

†For the Item Match have two captains choose sides and each try to excel in getting good, up-to-date items on Home Missions, and ask three members of the senior society to act as judges.

## *A Frontier Missionary's Wife.*

By A. M. I.

She went from a home of broad domain
To a two-roomed cot on a fruitless plain,
She went to a mission with numbers few;
But out of her zeal the numbers grew,
Through sorrow and death in her home she passed;
But God upheld her from first to last,
She faithfully served her fellow-men,
With a beauty we cannot describe with pen,
Oh, woman you went to immortal fame
Instead of a cot on a fruitless plain,
A mansion above is prepared for you,
Which out of this two-roomed dwelling grew,
The crown which you won is by far too bright
For us to behold with human sight,
'Tis set with the gems of a matchless hue
And each is a soul that was saved by you.

*The United Presbyterian*

## *The Duty of a Presbyterial Secretary of Young Women's Work.*

First:— Ascertain how many congregations there are in your Presbytery; and just how many of them have Young Women's Missionary Societies, and how many have none. Keep in close touch with all of them. If possible, visit each congregation that has no organization; find the reason for their having none; and if the difficulty can be overcome, help them to organize.

2nd:—Keep always on hand copies of Young Women's Society constitutions and the Literature Secretary's catalogue of books and leaflets. The Presbyterial Secretary should have a copy of and be familiar with all the different leaflets for use in Young Women's Work. These can be obtained by sending to the Literature Secretary. The Presbyterial Secretary should always be able to furnish the auxiliary Societies with copies of the constitution catalogues and other free leaflets; and also to tell them what they might get from the Literature Secretary that would help them in the monthly studies.

3rd:—The Presbyterial Secretary should receive the Annual Blanks from the General Secretary and send to each Society in the Presbytery; have them returned to her; make out the Presbyterial report and send it to the General Secretary.

As the work is expanding every year, it is impossible for the General Secretary to keep in touch with all the Young Women's auxiliaries; but she very much desires to keep in very close touch with all Presbyterial Secretaries and thus know just what the several auxiliaries are doing.

4th:—Read the Missionary Magazine every month and follow the work of the Women's General Missionary Society and its growth from year to year. You cannot interest others in something you know nothing about yourself. Study the Missionary work of our whole Church so you can talk intelligently about it. Read the missionary literature of other denominations and know what is being done all over the world to advance the Kingdom of Christ.

5th:—Please do not accept the office of Presbyterial Secretary unless you expect to be a worker. You can get from the Literature Secretary a short "Rules of Order" that will aid you in organizing Societies etc. Use the Rules of Order as a guide, but do not kill the spirit of the meeting by trying to follow the guide to the letter. I have seen meetings ruined, by one or two persons trying to show their knowledge of parliamentary law. The true spirit was driven out, and the whole meeting a failure. "The letter killeth, but the Spirit maketh alive."

6th:—If you have no Young Women's Secretary in your Presbyterial, will you not have one elected at your next meeting? Be sure that she is an earnest, active, consecrated, aggressive christian young woman. And please send her name and address to me at once on a postal.

Mrs. J. A. Alexander.

## *Notes from Far and Near*

Miss Ruth Work writes interestingly of the societies in the girl's boarding school Assiut, Egypt as follows:

"Our pupils all attend our missionary societies—that is understood so we have no call to resort to various methods to insure a good attendance.

"We had our thank offering meeting last week and one of the English nurses in the hospital gave us the use of her magic lantern and views of the life of Christ which Miss Hogg explained to the girls.

"These views are the best I have seen on this subject. The girls were delighted and greatly interested.

"Our monthly offerings have been larger this year than ever before. These offerings are used for the support of Bible women and the girls take a very deep interest in this part of the work. Some of the very poor ones would give more than they are able to sometimes.

"Our Junior society is conducted largly by girls from the Senior society. They like this work and do it well. A teacher is responsible for the meeting in general but an eighth year girl presides, another is secretary and a third is treasurer. We usually have two sets of girls to sing songs at each meeting and these are always taught by older girls."

Two new societies are reported in Detroit Presbytery, Michigan. One at

Birmingham and the other at Troy. Our Secretary organized a society in the 8th church Pittsburg, with a splendid outlook for a stong, active organization.

A society was organized at Sidney, Ohio, with nine charter members.

Mrs. Jennie Wright reports a society just organized at Guthrie, Oklahoma.

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## *Uses of Charms in India.*

Camp Ramngar

My Dear Friends:—Last Monday we were eye-witnesses to a village quarrel. The lesson had been taught and the women seemed to have understood the message (taken from the Parable of the Ten Virgins) quite intelligently but just as we were about to sing a Psalm a woman rushed into the crowd. She was very angry and talked so fast we could not get her meaning. But after a while she became quiet enough to tell her story so we could understand it. You know the people of India are a superstitious people and all this quarrel came from that.

A relative of hers with whom there had been trouble had brought bad luck to the home. And this was the way she did it. One night she cut a few hairs from the daughter's head (that is, the daughter of the woman who was telling the story) and then bound them around the daughter's arm wishing her bad luck. Soon after, this daughter's son, who was the only child, died and no other children had been born to her. This is all attributed to the cutting of those hairs and tying them on the arm. Many times since the enemy has put "tauits" (charms) into the water or food so as to continue the bad luck. And not only has that grandson died and no other grandchildren have come to the home but four children of that mother have died and at that time a son lay very sick. Then two days before our visit to the village this enemy had again put *tauits* in the rice to bring more bad luck on the poor mother and cause the sick son to die.

As the rice was being dished out the *tauits* were found and they were the direct cause of this quarrel "Tauits" are charms. They consist of pieces of paper on which a priest or religious teacher has written something to bring either good or bad luck. It seems to me this story shows more than simply the superstition of India. It shows that more faith is put on pieces of paper or the binding of a few hairs than on a Supreme Being. But it revealed more than that. Does it not show us the lack of love—the hatred there must be in that enemy's heart to desire that such ill luck should come upon another. Now we will not admit that these *tauits* or charms had anything to do with the deaths and yet the hatred in that woman's heart is just as bad as if she had been instrumental in bringing it about. The desire was there and she had made the effort and she herself believes in one's power to bring bad luck upon another by such means.. Can you conceive of a heart so gross as to wish to bring more unhappiness to a poor old woman already called to mourn the loss of four children?

Another instance shows the lack of love and sympathy in the hearts of the heathen. If the nursing child dies the shadow of the mother is considered unlucky. And women who have lost young babies have been known to deliberately plan to throw their shadow on certain children against whose parents they had a grudge that the child might die and thus bring sorrow to the mother. You might think that having suffered so themselves for the loss of their own child the heart would be tender towards others. But no, do you not know that tenderness and love and sympathy come through Christianity? Again—it is unlucky for a woman whose nursing child has died to go into the home of birth or to bathe on the roof of the house where there is a birth. So if one has an enemy they think by bathing on the house top evil will come to the new born babe and women *really do such things out of hatred.* We can scarcely imagine such depths of hatred, can we?

Dear friends, isn't there darkness in India? Is it any wonder there is unrest? "Who is sufficient for these things?" What can change the enmity and hatred? Day after day we are telling the story of Him Who is love and in Him there is no darkness at all. We are day after day giving the message of Him Who loved unto the end. Next time I will tell you of some who have heard the message and have put on the new man.

Sincerely Sue Cooper White.

*American Mission*
*Gujranwala, Punjab, India.*

# Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N S., Pittsburgh, Pa.

## *Devotional Exercises.*

It should be the aim of every Junior superintendent to cultivate the devotional spirit in the boys and girls under her care.

When the meeting is called to order it is a good plan to open first with a short prayer asking for God's guidance and in simple words that will be understood by the Juniors. A psalm book should be placed in the hands of every one and the superintendent should carefully explain the meaning of the words to be sung, that the juniors may sing intelligently and with the right spirit. They should be allowed to make choice of selection; the superintendent sometimes calling on them as to why the selection was made. This will give her an opportunity to know if the psalm is selected for the words or the music. It is well to have a Junior choir to aid in the singing and if one of the Juniors can play the organ or piano it is preferable to an older performer. The same will apply if you have a cornetist. You may plan for the exercises but see that the Juniors carry them out in a reverent devotional spirit. One superintendent says she allows the leader of the meeting to make all the arrangements for the devotional part of the meeting, inviting his or her friends to take part in the prayer service and says they succeed better in this than she can. The leader of one meeting always appoints the one for the next.

Another superintendent writes. "Our devotional exercises are conducted by the Junior President. The President and superintendent previously arrange the program. All juniors sit well front from the largest to the smallest. The Junior President sits on the platform to exalt the work, not the leader. We vary our exercises; sometimes read the Bible lesson, again repeat from memory scripture verses we have learned. Heavenly Home verses, John 14:1-12; Gracious Invitation Isa. 55:1-9 and the Beautitudes. The lesson for March 21st, one Junior was asked to read the Bible Selection Act 9:17; another Junior was called on to read the lesson story on that subject."

The Juniors should be taught to make use of the Bible, their own if possible. A good suggestion came to me a few days ago from a superintendent who offered a reward to the boy and to the girl who brought their Bibles the most Sabbaths in the year. She said those who have none of their own want them and learn to use them.

Another writes: "We place the daily Bible reading at the head of our list as the most important part of our work. We regard the memorizing of a few Psalms verses each month as of great value. When our Juniors have committed these they see new beauty in them as they never did before."

Reporting sermons has been helpful to those who have done it. The text and one thought from each sermon is all that we require but often we get the whole outline from some of the boys and girls.

Where the Junior superintendent conducts the devotional exercises the Juniors should be given a large part, asking all who have Bibles to find the place. Sometimes the verses may be read alternately; sometimes the leader may read the first, and then call on different ones to read the succeeding verses. The Juniors should always be asked to rise, it will be a benefit to them in the future.

By these and similar means the Bible reading becomes a live matter. The Juniors should always be given a part in the prayer service if it is only a Bible verse of prayer or the Lord's prayer. The prayer service is an important part in the devotional exercises but will have to be left for another article.

# Treasurer's Report for the month of March, 1909.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

| PRESBYTERIALS | Foreign Missions. | Foreign Salaries | Home Missions | Indian Missions | Freedmn's Missions | Junior Special. | Church Exten and Parsonage | Minister'l Relief | Paymnt on Parsonage Loans | Home for Missionr'y Children | Junior Life Membership | Senior Life Membership | Returned on Loan Investments | Continge't Fund | Women's Asso. Work: Orph'n Home | Women's Asso. Work: Home for Aged People | Women's Asso. Work: Columbia Hosp. | Magazine Fund | Miscellaneous | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 10 00 | ..... | .... | 8 00 | 8 00 | ..... | 8 00 | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 39 00 |
| Allegheny | 298 00 | 180 00 | 303 00 | 95 00 | 148 00 | 89 00 | 103 00 | 93 00 | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1269 00 |
| Argyle | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 5 00 |
| Beaver Valley | 68 00 | 80 00 | 51 00 | 16 00 | 48 00 | 10 00 | 17 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | 3 00 | ..... | 3 00 | ..... | ..... | 296 00 |
| Brookville | 68 00 | 10 00 | 14 00 | ..... | 5 00 | 7 00 | ..... | 8 00 | ..... | ..... | ..... | ..... | ..... | 2 00 | ..... | ..... | ..... | ..... | a 1 00 | 110 00 |
| Butler | 64 00 | 72 00 | 28 00 | 14 00 | 16 00 | 8 00 | ..... | 8 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 200 00 |
| Caledonia | 77 00 | 15 00 | 52 00 | 9 00 | 44 00 | 14 00 | 13 00 | 8 00 | ..... | 1 00 | ..... | ..... | ..... | ..... | 2 00 | 4 00 | 4 00 | ..... | ..... | 243 00 |
| Chicago | 45 00 | 144 00 | 80 00 | 12 00 | 13 00 | 10 00 | 10 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 269 00 |
| Cleveland | 26 00 | ..... | 13 00 | .... | . | ..... | 12 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | 61 00 |
| Colorado | 10 00 | 50 00 | 21 00 | 5 00 | 5 00 | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 96 00 |
| Delaware | ..... | ..... | 11 00 | ..... | 10 00 | ..... | 2 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 23 00 |
| Detroit | 27 00 | 10 00 | 10 00 | ..... | 22 00 | 9 00 | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 88 00 |
| Frankfort | 55 00 | 6 00 | 82 00 | 16 00 | 88 00 | 22 00 | 81 00 | 9 00 | ..... | 2 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | a 3 00 | 209 00 |
| Illinois Southern | 21 00 | 77 00 | 13 00 | ..... | 10 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 181 00 |
| Kansas City | 5 00 | ..... | ..... | 5 00 | 5 00 | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 25 00 |
| Keokuk | 58 00 | 188 00 | 88 00 | 6 00 | 19 00 | 28 00 | 24 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1 00 | 1 00 | 1 00 | ..... | a 3 00 | 363 00 |
| Los Angeles | 110 00 | 5 00 | ..... | 15 00 | 15 00 | ..... | 33 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 178 00 |
| Monmouth | 2 00 | 92 00 | 6 00 | ..... | 11 00 | 10 00 | .. .. | .... .... | ..... | ..... | 20 00 | ..... | ..... | ..... | 11 00 | ..... | ..... | ..... | ..... | 152 00 |
| Monongahela | 119 00 | 167 00 | 179 00 | 35 00 | 176 00 | 15 00 | 90 00 | 9 00 | ..... | 5 00 | 10 00 | 25 00 | ..... | ..... | 10 00 | 12 00 | 35 00 | ..... | a 5 00 | 892 00 |
| Muskingum | 18 00 | 114 00 | 28 00 | 22 00 | 22 00 | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 214 00 |
| New Jersey | 20 00 | 4 00 | 14 00 | ..... | 14 00 | ..... | ..... | ..... | ..... | ..... | ..... | 25 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 77 00 |
| New York | 25 00 | ..... | 10 00 | ..... | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 50 00 |
| Oklahoma | 7 00 | ..... | ..... | 1 00 | 2 00 | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 15 00 |
| Philadelphia | 165 00 | 11 00 | 52 00 | 18 00 | 29 00 | 50 00 | 53 00 | 1 00 | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | 10 00 | ..... | ..... | 394 00 |
| Princeton | ..... | 50 00 | .... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 55 00 |
| Puget Sound | 31 00 | 5 00 | 22 00 | 5 00 | 10 00 | ..... | 16 00 | 2 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 91 00 |
| Rock Island | 20 00 | 16 50 | 10 00 | ..... | 9 00 | ..... | 18 00 | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 78 50 |
| Steubenville | 42 00 | 50 00 | 11 00 | ..... | ..... | 11 00 | 7 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 121 00 |
| Tennessee | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 |
| Vermont | ..... | ..... | 6 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 00 |
| Westmoreland | 21 00 | ..... | 28 00 | 2 00 | 2 00 | 19 00 | 5 00 | 12 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 89 00 |
| Wisconsin | 10 00 | 2 00 | 17 00 | 8 00 | 5 00 | ..... | 22 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | a 3 00 | 62 00 |
| Xenia | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 |
| Mr. and Mrs. G. M. Paden | ..... | 50 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 50 00 |
| Rev. J. K. McClurkin, D. D. | ..... | 250 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 250 00 |
| Second New Wilmington Cong. | ..... | 250 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 250 00 |
| Mae and Katharine Kelso | 11 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 11 00 |
| A Friend | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 |
| Mrs. Mary B. Evans | 5 00 | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 |
| S. Shenango Cong | 100 0 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 100 00 |
| Junior Leaders' Ass'n. All'g. & Monon. Pres | ..... | ..... | ..... | ..... | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 |

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